

THE
BAPTIST MAGAZINE.

AUGUST, 1812.

The rule of Judgment at the great Day.

AND I saw the Dead, small and great, stand before God ; and the BOOKS were opened ; and another BOOK was opened, which is the Book of life : and the dead were judged out of those things which were written in the BOOKS, according to their works. *Rev. xx, 12.*

Banished to Patmos, (now called Palmosa,) an Island in the Archipelago, about 40 miles South-West of Ephesus, whence he had been sent by Domitian, about the year 95 or 6 of the christian æra ; John, the beloved disciple, was indulged with most extraordinary revelations of what should transpire in the following periods of time, even to its termination ; and we have now before us his vision of the general judgment.

The day is arrived, the court is open, and the judge (in human form) already on the bench ! The final award of every individual that ever has existed, is about to be pronounced. Momentous period ! Who can contemplate it with indifference ? Thou, reader, art most deeply interested in the solemn transactions of this day ; there lies no appeal from this awful tribunal, all its decisions are eternal.

And the BOOKS were opened. We may suppose them to be, 1. *The BOOK of Nature.* See all the inhabitants of the globe, both ancient and modern, who were not favoured with the inspired volume ; how vast the assemblage ; only one small company out of all the tribes that peopled the earth for full 4000 years, exempt ! The swarthy sons of Africa, with the innumerable hordes of European barbarians ; and by far the great majority of the Asiatics, await their doom from the records of this book. “As many as have *sinned without law*, shall also *perish without law* ;” “The *Gentiles* which have not the law, are a law unto themselves ;” “The invisible things of God from the creation of the world are clearly seen,

being understood by the things that are made, even his eternal power and Godhead ; so that they are *without excuse* ;” “ The heavens (in every place) declare the glory of God, the firmament sheweth his handy work ; day unto day uttereth speech, night unto night sheweth knowledge, *there is no speech nor language where their voice is not heard* ;” So that all who have neglected to glorify their Creator, Preserver, and Benefactor “ in whom we live, move, and have our being,” are condemned by their own consciences ; while the consciences of those (if any,) who *really* “ looked through nature up to nature’s God,” bear witness to their integrity, and the records of *this* book fully justify *all such* ; now it is seen that “ in every nation” (under *each* dispensation) “ he that feareth God, and worketh righteousness” (according to his means of acquainting himself therewith) “ is accepted of him ;” blessed are all they whom this book acquits, “ *the rest*” feel the justice of their sentence and are unable to reply.*

2. *The Book of the Law.* The seed of Abraham, with their Kings, Priests, Judges, and Prophets, in their front, are now all attention ; but though as a grain of dust in comparison with the vast throng we have just beheld, yet these constitute a number “ as the stars of the heaven, and as the sand which is upon the sea shore which cannot be numbered, for multitude ;” and as those “ who have sinned without law, shall also perish without law ;” “ *as many as have sinned in,*” or under the dis-

* That the Redeemer’s death was *indispensable* for the salvation of men, is the *uniform* testimony of the unerring oracles, “ He saved others, but himself he could not save” from death, and yet accomplish the work given him to do ; and “ There is no other name given under heaven among (*any*) men, whereby we must be saved, than that of Jesus Christ ;” for “ In Adam all have died ;” “ All have sinned, and come short of” the end of their creation, “ the glory of God ;” and without satisfaction, “ without shedding of blood,” and that Emmanuel’s, “ there is no remission” for any of our race ; yet, while we most cordially believe this grand truth, we may not limit the Holy One of Israel, as to the manner in which he will apply the benefits of the Saviour’s mediation towards them that are without the revelation of his grace ; nor must we deny, or endeavour to explain away, the *obvious* meaning of the scriptural declarations concerning such ; but we should allow them their full force ; and if we find a difficulty in reconciling them with other portions of holy writ, let us confess our ignorance, “ and wait the great decisive day,” satisfied that the judge of the whole earth can and will do only the thing that is right. “ Having ascertained that the Bible is the word of God, it is our duty to receive *all* it makes known to us (whether it coincide or not with *our* preconceived notions,) without appeal to any other quarter. ‘ I cannot comprehend the reason of this’ may an enquirer after truth often say, ‘ but it is God who declares it ; I receive it on his authority, and I humbly rely on his promise, that what I know not now I *shall* know hereafter.’ See Gregory’s 12th letter just published.

ensation of) *the law, shall be judged by the law;*" these are judged according to the words of Moses in whom they professed trust. Happy they who are now proved to have been Israelites indeed, in whom was no guile;" yea, thrice happy they who laid hold on the horns of the spiritual altar, who were sprinkled with the blood of the paschal lamb, and of whom it was written "these all died in faith, not having received the promises, but having seen them afar off, were persuaded of their truth; and embraced them, and confessed that they were strangers and pilgrims on the earth." The blessedness of which the royal Psalmist spake never was so evident as now; *Blessed is he whose transgression is forgiven, whose sin is covered: Blessed is the man unto whom the Lord imputeth not iniquity.*

3. *The Book of Grace*, or the New Testament of our Lord and Saviour Jesus Christ. There sits its glorious subject, the print of the nails in his hands and his feet are still visible! He looks "like a lamb as it had been slain!" All behold him. To this company he looks with peculiar attention; *all* who have ever heard, or read, or been privileged with opportunities and means of acquainting themselves with the will of God, *as revealed in this book*, are most deeply interested in its contents; the Gospel now is indeed become "A savour of life unto life, and of death unto death." "The secrets of men are judged according to the gospel;" *The word that I have spoken, the same shall judge*" (or be the rule of judgment to those who have read or heard it) "*in that day.*" The royal mandate, the blessing and the curse, are proclaimed anew, *He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.*" Those to whom the Gospel was first preached, with a great proportion of the then subjects of the Roman empire, and the inhabitants of "the Isles afar off" from Judea, with thee, O reader, and thou too, O my soul; with all of every nation and colour who have beheld this unerring "*light of life,*" rejoice or tremble, as conscience (*thoroughly awakened and perfectly informed,*) approves or condemns, even before the impartial Judge pronounces the final sentence of either; those who under the influence of rich grace yielded "the obedience of faith" to the divine testimony, lift up their heads with joy; while those who did "not obey the gospel," who would not submit to the Savior's gentle "yoke," or, "neglected the great salvation;" these feel the strict justice of their fearful doom; and while the humble "*followers of the Lamb,*" are made capable of enjoying *all*

that divinity can communicate! these are fitted to endure immeasurable wrath! The wrath of God and of the *Lamb* “shall come upon them to the uttermost!” These shall be punished with *everlasting destruction* from the presence of the Lord and from the glory of his power;” Jesus the judge commands, and is instantly obeyed, “Those mine enemies who *would not* that I should reign over them, bring hither and slay them before me.” Gracious Emmanuel, extend thy matchless mercy to me *in that day*.

4. *And another BOOK was opened.* What is it? THE book of conscience—this indeed is opened in all, and in a way it never was before; but this is not the Book here intended. Is it the book of God’s remembrance? This is laid open *before* all, and the testimony of God is universally accredited; but this is not the Book. Neither is it the book of prophecy sealed with seven seals, but it is THE BOOK OF LIFE. Ah! that is the Book. The name of *every* chosen vessel of mercy was enrolled therein, “ere Adam’s dust was fashioned to a man!” Now it is opened to the assembled world; behold how exactly it corresponds with the records of the other books—*every name that stood approved in them, is found inserted in this*. There are no omissions, neither is there any addition: but alas! few who were wealthy, honorable, learned, or polite, are found to grace the sacred roll; neither are all that have preached, written, or prophesied, or cast out devils in the Judge’s name, acknowledged in the unalterable lists. And is my worthless name discovered there? It is possible even now to ascertain, *beyond a doubt*, what my future lot will be; the inspired volume furnishes a certain clue. If I have fled for refuge to the hope set before me in the gospel; if the merits of Emmanuel form the alone basis of my expectations of future felicity; if I love his name,—bear his image,—and am devoted to his fear,—*all is, and for ever must be well*. And is this indeed with me? O Lord, my heart is deceitful above all things, and desperately wicked; Oh forbid that I should mistake in a concern of such vast importance—search me, and try me; wash me thoroughly from mine iniquities, and renew a right spirit within me; guide me by thy counsels, and afterwards receive me to glory, for Jesus’ sake; then will I never cease to exclaim,

“I’m of all the human race,
The greatest miracle of grace.”

Woolwich.

S. 1

Reasons urging Church-Fellowship.

[To the Editor of the Baptist Magazine.]

Sir,

You have been so indulgent as to insert my statement of the reasons which for many years have kept me at a distance from church communion. These reasons *now* cease to operate on my mind, and cease to prevent the influence of others, which ought long ago to have acquired the ascendancy. And it may be useful to many of your readers to give a brief account of that great change which has taken place in my feelings on the subject of church fellowship. I shall first glance at the difficulties which *once* impeded my course, and then mention the considerations which chiefly have influenced me to the determination.

I. The Difficulties : —

1. *The unworthy conduct of members.* Christ's kingdom is not of this world, and should be composed of none but such as are born again. But into this kingdom on earth, hypocrites do intrude. It is compared by our Lord to ten virgins, five of whom are wise, and five foolish. As the heart cannot be searched by us, where the *Truth* is confessed, where the temper and life appear regulated by God's law, and where no essential member of the form of true godliness is defective, we are obliged to receive the person into communion. If offences occur, every church has the power of putting away the offensive member. And it is the steady and upright exercise of this discipline, in the spirit of love and patience, which sweeps the floor of the churches. Shall the unworthy conduct of members then keep me at a distance? No. Let me unite with the upright worshippers of Christ in cleansing his temple. When wicked men are tolerated *in* a church, and the body refuses to renounce fellowship with those who have no fellowship with the Head, from such a society it becomes every disciple of Christ to withdraw.

2. *The troubles PECULIAR to churches.* Churches, I allow, have troubles and anxieties peculiar to themselves. Their sorrows are neither light nor unfrequent. Trials have been, in one form or another, the portion and legacy of Christ's friends from the beginning. Must I abstain from the christian profession because it is loaded with eminent perils and corroding cares? Was *this* the spirit which animated the Saviour when he left the bosom of his Father and the riches of heaven, for the manger and the cross, for the reproaches of men and the

assaults of devils?—Was this the spirit of Moses, when he refused to be called the son of Pharaoh's daughter, preferring the reproaches of Christ to the treasures of Egypt, the afflictions of God's people to the pleasures of sin? Let me experience the fellowship of Christ's sufferings as well as the power of his resurrection. Let me take *his* yoke and carry *his* burden, who bore *my* cross, and carried *my* shame.

3. *Church fellowship NOT necessary to salvation.* It is not necessary. A sinner may be saved without a bible, without a preacher, without an ordinance, without christian intercourse. The way of salvation, explained in a "Tract," may be conveyed by a mysterious providence to him in a remote country, and through the efficient teaching of the Holy Ghost, may be supernaturally implanted in his mind. And in such a remote situation the converted sinner may remain till the day of his admission to the upper church. Or, an aged sinner may be renewed by grace on the threshold of the spiritual world, when all *means* are vanishing for ever from his view. My situation is very different, and places me under different obligations. I am made acquainted with my Lord's will, and opportunities of serving him are thrown into my hands. And shall it be my concern to reach the celestial Canaan in that way which shall bring the smallest revenue of glory to my spiritual Joshua? Are any so much under the influence of a legal spirit as to refuse obedience to the commands of Christ because it does not entitle us to heavenly glory? My obedience does not entitle me to heaven, but it is the grand evidence of my possessing a title to heaven. And by delaying to comply with my Lord's requisitions, I darken as much as I can the grand evidence on which I may scripturally confide, that I *am* called by grace, and *am* an heir of glory. If I *do* not the commands of Christ, what assurance can I maintain in his presence, that I am *one* of his friends?

4. *A fear of professing the faith and detailing my experience in public.* Perhaps many individuals in our churches are not aware, that in requiring a person to profess his faith in the presence of all the church, previous to his being baptized and added to the society, and as a condition of his being received, they make a requisition which has neither command nor precedent for it in the New Testament. And one of the first principles of our churches is this, that *nothing* should be a term of communion which is not warranted to be so from the sacred Scriptures. A church indeed ought to be satisfied about the

christianity of a candidate. Let his application be mentioned to the church. Let the minister state the conversations he has had with him on divine subjects. Let members be deputed to converse with him on his faith and experience. Let *all* the members be required to make every enquiry respecting his views and his character which they judge necessary. Let these conversations be reported to the church; and let the candidate also be entreated to come before the body, and in their presence reveal the dealings of God with his soul. But if the candidate hesitate to comply with this latter request, and express his fears regarding this fiery trial, on what grounds do we refuse to dispense with his compliance? When the demand is yielded to by the candidate, he frequently comes forward with great trepidation; his confession is confused; and the church agrees to receive him, not from his confession, but from a previous acquaintance with his faith and experience and character. If the members would converse freely and affectionately and repeatedly with a candidate, after his application, his bashfulness and tremor might be gradually removed, and a holy boldness inspired in his bosom. Fear being removed, he would wish for an opportunity of publishing his obligations to the sovereignty and riches and efficacy of divine grace. His confession would be joyful and voluntary, and the church would be edified. With me the objection has passed away. When I meditate on *that day*, on which the Saviour shall confess my worthless name before his Father, before all men, before his holy angels, before all creatures, my affections are melted to tenderness, and my heart filled with holy boldness.—Under the influence of his love, I could tell ten thousand worlds, that Jesus is to me the “altogether lovely.”

5. *A dread of disgracing my profession by future sins.* My own strength is weakness, and my own wisdom is folly. Such is the deceitfulness of indwelling corruption, such the temptations adapted to it by satan and the world, that without the uninterrupted support of an omnipotent arm, no security is attainable. If I abstain from the discharge of present duty, lest I fall under the power and disgrace of some future sin, am I not tempting God to withdraw the grace he now communicates? I rest on present grace for present support. Has the discharge of acknowledged obligations a tendency to weaken present grace, or to preclude future supplies? Let me cast myself on the powerful arm and compassionate care of my great Shepherd. Since he communicated to me a sense of his eternal love, he

has hitherto kept me from disgracing his name by flagrant sins. And surely my open subjection to his authority, and my union with his people will not be so offensive in his sight as to provoke his displeasure, and induce him to yield me up to my spiritual enemies. Away the ungenerous thought ! Is it not written, *Delight thyself in God, and he will give thee the desire of thy heart ; commit thy way to him, and he will bring it to pass ?*

7. *Narrow communion of the Baptist churches.* A discussion of the subject of free or strict communion is wisely prohibited in your Magazine ; I shall, therefore, omit my reflections on it, and pass on to a statement of the reasons which have influenced me to take this important step.

II. After what has been written so ably and so lovely on the obligations to church fellowship, by one of your correspondents lately, little might be added by me on this peculiar topic. But passing by the particulars enforced by him, will you permit the insertion of a few considerations which have powerfully operated on my mind ?

1. *The love of Christ constraineth me.* I can no longer conceal a regard for his character, my gratitude for his mercies, my concern for his honour. He loved me and gave himself for me. Before he laid the foundations of the earth, or formed the principalities and dominions in heavenly places, he fixed on such a sinner as me his wondrous affection, he voluntarily undertook my ruined cause, he assumed my nature in the fulness of the time, he bore my sins and sustained my punishment ; for me he obeyed the law, and satisfied the demands of offended Justice. And such is his love to me and other perishing sinners, that he employs all his power and influence in heaven, without intermission, to promote and secure our salvation. What service can be hard to such a Master ? What sacrifice costly to such a Friend ?

2. *Attachment to Christ's people.* They are all my delight. In worldly society my mind has neither enjoyment nor instruction ; but with the saints I cannot be too closely united. For them the Saviour lived and died ; on them are fixed his unchanging regards ; and for them and their interest he employs all the wisdom of his heart, the power of his arm, the treasures of his kingdom. Let me share their sorrows, and triumph in their joys—with them let me live, with them let me die.

3. *Hope of heaven.* By the gospel, life and immortality are brought to light. A flood of glory is thrown on the society.

the employments, the felicities of heaven. In that better country, I hope to spend eternity in the presence and service of the Lamb. In that region of purity, peace, and love, I hope to be freed from all darkness and all sin, and to have every faculty fully and constantly consecrated to the will of my Redeemer. Shall eternity be spent in subjection to Christ, and shall not time also be devoted to his glory? In the prospect of future submission to Christ's will, can I hesitate *now* to yield up myself entirely to his disposal and government? The church is heaven begun; heaven is the church perfected. And is our conformity to Christ's *Image* here, which constitutes our *meetness* for the exercises and enjoyments of the *holiest of holies*. Can this meetness, my fellow christians, be commenced too early, be cultivated too zealously, or carried to too great height?

4. State of Infidelity. Former ages have been marked with credulity, the present time is characterized by speculation, scepticism, infidelity. Christ's enemies having thrown off the mask, infidelity discovers his brow of brass and teeth of iron. The troops of satan are rallying round his banner. The great battle of Armageddon approaches. The *Word of God* prepares his war horse, his battle bow, his irresistible sword—his faithful soldiers. The followers of the beast are marked on their foreheads and right hands. Let me be openly admitted into the army of Christ, assume his armour, and fight under his banner. Come, my soul, repair to the cross, and proclaim a spiritual crusade against thy Lord's enemies.

5. Missionary attempts. Many societies have been formed among different denominations. Christians have felt the necessity and importance of concord and co-operation to carry the gospel among the benighted heathen. My heart enters into every plan, and prays for success on every attempt. Shall we become members and supporters of Missionary, or Tract, or Itinerant, or Bible Societies, and defend the principles on which they are formed, while we neglect to unite with a Church, or Society formed for the noblest purposes? How inconsistent is, to seek fellowship with christians in the ways which christian love and prudence have devised, and to neglect it in that peculiar way which is sanctioned by the express authority of heaven itself? The friends of error and sin find it expedient to unite to enjoy their guilty pleasures and effect their nefarious designs. Their combination is that of juxta-position, produced by the temporary pressure of necessity. But God's children

the subjects of heavenly light and love, coalesce and become spirit. Their bond of union pervades and unites them for ever.

6. *Persecution.* The reign of Antichrist is not terminated, nor the Millenium commenced. The witnesses have not been slain nor exposed. And though in this highly favoured land we now enjoy liberty of conscience; the continuance of this, or of any other mercy, cannot be assured to us. Our sins must be so provoking to a holy, omniscient, and omnipotent Deity, that none can say how soon the vials of his indignation may be poured out upon our beloved country. Even here, if any man will live godly in Christ Jesus, he must suffer persecution. Amid these trials, how comforting and refreshing to the supports of those with whom we are united in the closest bonds.

7. *The beauty of church order.* I come to the house of God. Christ crucified is preached; the table of communion is spread with the symbols of unparalleled love; and the preacher employs every consideration of truth and goodness to win upon the hearts of Jesus' friends to commemorate his wondrous death. At the close of the address, a painful separation begins. The members draw near to each other, and in a compact body surround the table of their glorious Saviour. They feed on his body and blood. They declare in the presence of God and angels and men, that Jesus is all their salvation and desire; that in his blood they find redemption; in his righteousness acceptance; in his grace, deliverance from every sin; in his power, safety from every evil. By a closing hymn they proclaim their triumphs in his finished work, and celebrate the praises of him who has washed them from all their defilement and made them kings and priests to God.—I can abstain no longer. I must unite also. Let me also sit down under his banner with delight. Let me, even me, partake of his feast below, in the prospect of sitting down with Abraham, Isaac and Jacob, in the kingdom of glory at the marriage supper of the Lamb.

An Old Disciple

Counsel to Believers.

Only let your conversation be as becometh the gospel of Christ.
Phil. i. 27.

To all true believers in Jesus, the scriptures are full of consolation; they abound in good and comfortable words. They also abound in counsel, in the words of infinite wisdom and eternal im-

stance. The sum of them is, *Adorn your Saviour's doctrine.* Let this, brethren, be your real concern, and we advise, we ask no more. But this we would counsel you, to this we would exhort you, this we would intreat of you, that as husbands, as wives, as parents, as children, as masters, as servants, in the family, in the world, and in the church of God, you would be concerned only to let your conversation be as it becometh the gospel of Christ. Strive against sin. Watch and pray that ye enter not into temptation. Abstain not only from evil, but from the very appearance of it.

Such of you as have children, labour all you can, to bring them up in the nurture and admonition of the Lord. Try to instil religious principles into their minds in their tender years. They may be more susceptible of them than you imagine. While heathens and papists endeavour to teach their children the principles of what they may look upon to be religion, while you pity them and their children too, do not let their conduct at that article shame you. While superstitious papists, in this kingdom, are not only zealously endeavouring to instruct their own children, but sparing no cost nor pains in endeavouring to diffuse their pernicious principles amongst the children of protestants, do not you act as though you did not care how easy they your children became to their insidious arts. It will be a horrid shame for you to let papists appear more zealous in endeavouring to corrupt the minds of the children of others, than you are in establishing the truth in the minds of your own. And those children will be more likely to embrace any principles that may artfully be laid before them, be they ever so absurd, and dangerous, than yours will be, if you send them out into the world unprincipled?

Give all the encouragement you can to any, that may fall in your way, who appear to be asking the way to Zion, with their eyes thitherward. Make it a point to give all possible countenance to meetings of prayer and church meetings. Converse frequently one with another respecting the important concerns of your souls. Be often in prayer one with and for another, and do not forget to pray, particularly, for your ministers: and let not trifling excuses prevail upon you to absent yourselves from the Lord's table. Permit us, dear brethren, to remind you, that we read respecting the primitive christians, *These all continued with one accord in prayer and supplication*; and, that the Apostle represents the conduct of such as forsake the assembling of themselves together, as by no means to be imitated.

Be striving together for the faith of the gospel; and, by the means in your power, endeavour to provoke one another unto love and to good works.

Such a conduct as this, which we have been recommending unto you, proceeding from Evangelical principles, will be the brightest evidence of your interest in new covenant blessing and the noblest testimony to the truth and reality of religion in your hearts. The tree is best known by its fruit. Though there is no merit in any thing that we can do, yet where there is a conscientious discharge of every known duty, public and private, personal and relative; and no dependance placed upon this, but an absolute and entire renunciation thereof, as a point of justification, and a sole reliance on the righteousness of Christ for that purpose, there is substantial evidence of interest in God. And if you have a real principle of genuine love to Christ, true repentance for sin, saving faith in atoning blood, proper concern for the glory of God; in short, if you are really possessed of a principle of saving grace in your hearts, you will be concerned to bring forth the fruits of righteousness externally. *Ye are my friends*, saith Christ, *if ye do whatsoever I command you*: and, *Faith*, saith the apostle James, *if it hath not works is dead*.

Such a conduct as we have been recommending to you will adorn your profession, stop the mouths of ungodly men, animate others, be attended with real comfort to yourselves, and be a mean of glorifying God. *Herein is my Father glorified*, saith our divine Master, *that ye bear much fruit*. On the contrary, a conduct opposite to that we have recommended will tend to harden the wicked; to stumble young converts; it will afford a bad example to others; bring leanness and distress into your own souls; weaken the hands, and grieve and discourage the hearts of your ministers, and offend God. And after all that can be said, respecting the comforts of religion, you are no further likely to be indulged with them, than as you are concerned to adorn your profession, and act agreeable to your character. Good works are not the meritorious cause of spiritual comforts; but they are the channel, through which they are, in general, communicated; and, when rightly performed, they are a certain evidence of interest in them: and, notwithstanding your external profession, you have no right to expect, nor have you any real evidence of interest in the solid comforts of religion, unless it is your desire and concern to *let your conversation as it becometh the gospel*.

Cursory Reflections on Heb. xii. 26, 29.

Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.

[Concluded from page 285.]

Observe II. To inspire a becoming *solemnity* in our approaches to God, he is here represented under a character the most awful and afflicting which the mind can conceive; *For our God is a consuming FIRE!* And this is a *just* representation, he will really be found so, in regard to many and various persons and things. I will mention seven. He will consume—

1. *All false doctrines.* Whatever is not contained in his word, and supported by it, will perish in the fire of his wrath. Sterling gold is that only which will stand every trial. The wood, the hay, and the stubble, will all be consumed. The undigested notions, the unproved principles, the crude opinions, of proud philosophers, of self-conceited men, will all be consumed; perhaps the judge of all will say, *Bind them in bundles to burn them.* And if the authors be saved, it will be of rich mercy.

2. *All false professors;* whose hearts are neither with God nor for him, whose motives are base at bottom. In this general and awful conflagration of false professors, will be found many an envious *Cain*, whose *own works were evil and his brother's righteous.* Many a turbulent and disobedient *Saul*, violent and impatient, and who all along esteemed outward sacrifice more than inward obedience—many *Pharisees*, highly esteemed among men, whose persons and works were an abomination before God—many a treacherous *Judas*, who would betray his Master and his righteous cause for a sum of money!—many a foolish virgin, who was unconcerned about oil, and who never laboured to acquire inward grace—many a worldly-minded *Demas*, who would turn aside, at any time, for the sake of property, or to share but the smiles of the world—and many more will be made manifest by this *consuming fire.*

3. *All false apologies and base excuses.* Such as are usually made for non-attendance on the worship of God—neglect of family prayer—and the cultivation of the mind. A garden that is not cultivated is sure to go to ruin, thus fares it with the human mind, where no pains are taken to furnish it with wisdom, truth, and understanding: the effects are evil. *It is not good that the heart be without knowledge.*

4. *All false hopes.* Hopes that are groundless are sure to fail. Many, too many, have recourse to refuges of lies. The drunkard hopes to be saved. The whoremonger—the liar—the swearer—the oppressor—the sabbath-breaker—the pharisee—all hope to be saved; but the strong among them shall be as tow, and he will burn them up together.

5. *All false tales.* The tales of calumny and slander; tales by which many a fair character has been made foul, many a name blotted out of the list of respectability which ought to have remained there. Tales by which the peace of many a family hath been interrupted, and seeds of discord sown for years—tales by which the bonds of friendship have been eaten asunder, and men who were once happy associates separated forever. The time will come, when tales and tale-bearers will be consumed. Christ the truth will come, and they shall be destroyed by the brightness of his coming.

6. *All false maxims and base practices.* These shall be consumed and have an end. Many adopt maxims the most pernicious, and pursue practices the most vile. That man does so who over-reaches another in a bargain—who deceives, artfully deceives an innocent purchaser—who buys in with a just measure and sells out with an unjust one—who oppresses the hireling in his wages—who by different means and in various ways defrauds others of their just dues. But where shall I stop? “The time would fail me” to state every false maxim, and to describe every base practice.

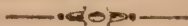
7. *All the idols of the human heart.* They must bow down, as *Dagon* before the ark, and be finally consumed as *Bell*, the idol of the Chaldeans. I will name three, *Property*, *Beauty*, *Talents*. Prevailing idols.

1. *Property.* “Nature wants but little nor wants that little long.” And yet in regard to *property* there are numberless persons who can never have enough. One would suppose that heaven depended upon the property they can accumulate, and that in proportion to their gains on earth, will be their reward in heaven. But their only reward will be contained in a few words—*Son remember that thou in thy life-time hadst thy good things.* Property has wings and is always fluttering and flying. Such a merchant at *Leeds* had property, he has none now—such a banker in *London* had property, he has none now—such a tradesman at *Manchester* had property, he has none now! All property will sink and be consumed in the general wreck of the world. *If riches increase set not your heart upon them. O! seek to be rich unto God.*

2. *Beauty.* Personal beauty is a very precarious thing. Delicate as the flower of the field; the first blast injures, and a second destroys it; and if no blast be suffered to injure it, in a few years it will vanish as a dream, and it is not. Tall—gentle—graceful—a fine complexion—are words in use among people of fashion, but they are of small weight in the balances of the sanctuary; and though they are highly flattering, and serve to feed the natural pride of the human heart, they soon die away and sink in the mass of general oblivion.

3. *Talents.* A good understanding, a retentive memory, a solid judgment, a lively imagination, are great blessings; but when they elate the man, and render him proud and vain, they become *idols*, and are in danger of being consumed; and without a miracle of grace, the possessor will be consumed with them! Humility becomes a sinner well. *What hast thou which thou hast not received? Be clothed with humility.*

A FRIEND TO PAUL.



On Brotherly Love.

AMONG the various duties which devolve upon christians, among those which they owe to one another, brotherly love deserves a serious attention and a practical regard, as it was strictly enjoined by Christ, who is given to be the head over all things to the church, and powerfully enforced by his example, when he was on earth performing the great work of human redemption, and exhibiting a pattern of holiness for the imitation of his followers. *This is my commandment*, said he, *that ye love one another, as I have loved you.* The apostles and their fellow christians, in those days, drunk deeply into the spirit and temper of their divine Master, as their conduct fully convinces. *The multitude of them that believed were of one heart and of one soul*; and as it regarded temporal possessions, *they had all things common*, as their circumstances at that time rendered it expedient. The obligations, ties and motives which joined their hearts in christian friendship, still retain their force, and unanimity and concord among the followers of Christ are equally necessary and ornamental to religion in every age; therefore, *Let brotherly love continue.*

When a principle of grace is implanted in the heart; it will be exercised in holy complacency towards every thing that is congenial with its nature. The moral character of God, whe-

ther viewed in the glass of his law, or in those brighter displays exhibited in the gospel, will meet with cordial approbation; and this lays a foundation for that reciprocal delight which subsists among real christians; for, *Every one that loveth him that begat, loveth him also that is begotten of him.* They are all united to God and to each other in the most endearing relations. They are children of the Most High, being born of God and adopted into his family, they are members of the same mystical body, being united to Christ; *from whom all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.* All believers are one body in Christ, and every one members one of another. The eye cannot say unto the hand, I have no need of thee. They are all guided, animated, and comforted by the same Spirit, having the spirit of Christ dwelling in them. They have obtained the same precious faith, which embraces all the important truths relative to the salvation of sinners through the obedience and sufferings of Christ, and which is accompanied with the fruits of righteousness; hence they love one another *for the truth's sake.* They are all partakers of the divine nature, having, in a measure, put on the new man which after God is created in righteousness and true holiness. They are engaged in the same spiritual warfare; wrestling against the powers of darkness, resisting the contagious spread of corruption, and contending earnestly for the honour and interest of Christ their King, by whose precious blood they have been redeemed from slavery, and by whose grace their stubborn hearts have been constrained to bow to his authority. They are all training up for the celestial mansions, for the pleasures of paradise, and for the society of heaven; where love and harmony shall forever reign, and where men of every kindred, tongue, and nation shall join with one accord to sing and celebrate the wonders and victories of redeeming grace. These are some of the bonds which join the disciples of the Redeemer in mutual love, and their attachment to each other increases in the same proportion as they advance in experimental knowledge of divine things and in meetness for the heavenly state.

Again, this principle will operate in christian benevolence towards mankind as indigent creatures, and especially towards the poor and tried disciples of Christ. As men in their fallen state are wholly devoid of all spiritual excellence, they cannot captivate the affections of a renewed soul; yet the commands of scripture and the example of our heavenly Father, recom-

end them to us as objects of compassion and good will. The mercy and goodness of God, manifested in the promiscuous distribution of temporal favors to mankind ; in making his sun rise on the evil and on the good, and sending rain on the just and on the unjust, are instances of pure benevolence ; and his children ought to resemble him in his moral perfections, for the command runs, *Be ye therefore merciful as your father also is merciful.* Every individual within the reach of our exertions and prayers, has a claim to our pity and compassion ; and we have the pleasure of seeing the vigorous operations of a spirit of benevolence in the efforts that are continually making to instruct the ignorant, to reform the vicious, and to bring the deluded vassals of satan to participate of the blessings of the gospel. Its benign influence has reached those parts of the earth which might be called, *Habitations of cruelty*, and many, through the indefatigable labours of the servants of Christ, accompanied with the divine blessing, have been rescued from ignorance, superstition, and idolatry, and they are now become our brethren in Christ. But alas ! there are still numbers around us, whose deplorable condition excites our pity and commiseration, and calls for our exertions. Private christians should remember that they may be instrumental in promoting the interest of the Redeemer and the welfare of souls ; therefore, let every one, according to the grace that is given him, endeavour to diffuse the knowledge of the Saviour among his benighted neighbours, many of whom are inaccessible to ministers ; at least, let him exemplify the nature and tendency of religion by a blameless, steady, and holy deportment. As we have therefore opportunities, let us do good to all men, especially unto them who are of the household of faith.

Every benevolent christian can embrace many opportunities to discover his love to his brethren in the Lord. Many of his fellow-travellers to the heavenly world are feeble and dejected ; let him say unto them, ‘ I will strengthen you with my mouth, and the moving of my lips shall assuage your grief.’ Many are wavering and unstable in their views of the important truths of the gospel ; let him endeavour to establish them in the truth as it is in Jesus. Others are tried in their circumstances, persecuted by the world, and distressed in their minds with doubts and inward conflicts ; let him endeavour to alleviate their sorrows and administer to their necessities. *To do good and to communicate, forget not ; for with such sacrifices God is well pleased.*

The necessity and Importance of this principle will appear if we advert to those portions of scripture which represent it as an essential part of genuine piety, and declare that the most pompous appearances of liberality, and the severest acts of self-denial, without it, are empty and unprofitable. *Though I bestow all my goods to feed the poor, says Paul, and though I give my body to be burned, and have not charity, it profiteth me nothing.* It is lamentable to hear some avow themselves the disciples of the meek and lowly Jesus, and at the same time indulge resentment and ill-will towards the real followers of Christ, and take a malignant pleasure in exposing and magnifying their imperfections. The temper and conduct of such characters are at variance with their profession; for while they call themselves the disciples of the Redeemer, they betray a want of that charity which is one of the distinguishing marks by which the followers of the Lamb are known. *By this shall all men know that ye are my disciples, said he, if ye have love one to another.* But the true believer sits at Jesus' feet to receive those doctrines which are calculated to eradicate from the heart every root of bitterness and every malicious passion, and to inspire a spirit of love and benevolence; and amidst many imperfections and struggles with innate depravity, love maintains the throne in his heart, and breathes good-will to all men, and ranges in sweet and holy complacency among christians, as far as the utmost limits of divine truth; and on this ground he draws the inference for himself and for all his fellow christians. *We know that we have passed from death unto life, because we love the brethren.*

If we have been made partakers of this divine principle, let it govern us in the discharge of all the duties which we mutually owe to one another. Let us exhort, admonish, and reprove each other in the spirit of meekness and love, and we shall seldom see our counsels and reproofs produce unhappy effects. This disposition will lead us to watch over, to forbear, and to forgive one another; it will lead us to impart our trials and our comforts to each other; that we may rejoice with them that do rejoice, and weep with them that weep. Let us give a diligent attendance to all the means that are conducive to cherish mutual affection and concord—Let us speak one to another, of the goodness of the Lord—Let us frequent the house of God and surround the Redeemer's table, where we may learn the wonders of divine and sovereign grace, till our hearts glow with fervent love to Jesus, who bled and died for us; and on

to one another will proportionably increase, while we consider ourselves as children of the same Father, the purchase of the same blood, and heirs of the same heavenly and eternal inheritance. And let us consider one another to provoke unto good and good works.

Lincoln.

CYFAILL.

Papers from the Port-folio of a Minister.

Advice to a Young Man.

I have no doubt of your resolutions to be right, but you must watch; and that particularly against the following mistakes—loquacity—sanguine admirations and censures—incorrect hours—assuming sentiments—and a loud and boisterous manner of talking. All these are so remote from the modest behaviour of a young man of real merit, that he might ruin himself by them, though as right and well meaning as possible. You have written a hymn, which has brought you reputation: all this is well, and this has bought you reputation beyond your ability to keep up without much care and caution. If, however, on the contrary, you scribble at random, and throw about your crudities, you will sink your reputation. A pike, says *Æsop*, made some successful attempts in the river, which emboldened him to venture into the sea, where he was at once gobbled up.

Cecil's Letters to his Son.

The Pious Servant.

My father had a religious servant. I frequently cursed and reviled him. He would only smile on me. That went to my heart. I felt that he looked on me as a deluded creature. I felt that he thought he had something, which I knew not how to value, and that he was my superior. I felt there was a real dignity in his conduct. It made me appear little, even in my own eyes. If he had condescended to argue with me, I could have cut some figure; at least by comparison, wretched as it would have been. He drew me once to hear Mr. Whitfield. I was about seventeen or eighteen years old. It had no sort of religious effect on me, yet I conceived a high reverence for Mr. W. I no longer thought of him as the Mr. Squintum we were accustomed to buffoon at school. I saw a commanding and irresistible effect, and he made me feel my own insignificance.

Cecil's Memoirs.

Alienation.

I have been long in the habit of viewing every thing around me

as in a state of Alienation. I have no hold on my dearest comforts. My children must separate from me. One has his lot in one place, and another elsewhere. I have never leaned to my comforts without finding them give way. A sharp warning has met me, "These are aliens, and as an alien live thou among them." We may use our comforts by the way. We may take up the pitcher to drink, but the moment we begin to admire God will in love dash it to pieces. But I feel no such alienation from the Church. I am united to Christ and to all his glorified and living members by an indissoluble bond. Here my mind can centre and sympathize without suspicion or fear. Cec

Hooker's dying Thought.

Hooker's dying thought is congenial to my spirits, "I am going to leave a world disordered and a church disorganized, for a world and a church where every angel and every rank of angels stand before the throne in the very post God has assigned them. I am obliged habitually to turn my eyes from the wretched disorder of the world and the church, to the beauty, harmony, meekness and glory of the better world. Cec

Efficacy of Truth, although but partially declared.

One instance of this appears in a Mrs. S——, whom Mr. C—— was induced to visit on her requesting by a note the prayers of the congregation. She lay dangerously ill of a rheumatic fever when he called on her: her friends, however, were so prejudiced against his zeal, or fearful lest he should disturb her mind, that they would not at first admit him to her apartment: but being length admitted, his visits were so useful to her, that she became an exemplary Christian, and is now living at Chelsea as one of the first, and one of the most authentic seals of his ministry.

Those who have attained to clearer views of evangelical truth than Mr. C. then had, may learn from such facts, not to despise the day of small things, in an honest man; nor to pronounce hastily on the inefficacy of a teacher of some important truths, because he is not yet made acquainted with all, or does not express them in a better way. Every man is too fond of his own peculiarities, not considering that, as in nature, so in grace, it is the vigour of life, and not the singularity of feature, that constitutes the healthy and efficient man; and that "Grace," as an old writer expresses it, "can live where we cannot."

Cadogan's Memoirs

Obituary.



MISS ANN PRICE.

Miss Ann Price, a member of the church in Eagle Street, London, (and daughter-in-law to Mr. Ince, the pastor) was removed from this "vale of tears," to a better country," the 16th of June, 1812, in the twenty-first year of her age. She was interred in Bunhill Fields, on Monday the 22nd; when Mr. Newman of Epney delivered a serious and appropriate address to several hundreds of persons, who attended to express their last tribute of affection to the memory of this excellent young woman. The Rev. Mr. Austin, of Fetter Lane, preached a funeral sermon at Eagle Street, on Lord's-day the 30th of June, to a crowded and selected auditory, from Phil. i. 23. *to die is gain.*—The following account, which is a faithful representation of the character of the deceased, was read at the conclusion of the sermon.—

From an account that has been given me by one on whom I depend, I shall now relate the following particulars of that excellent christian female, whom a premature death has snatched from a situation which promised her happiness to herself, and usefulness to others.

There was nothing so disgusting to her departed young friend, as a word of flattery, and the language of adulation. What may be said therefore on the present occasion must not be considered as eulogy on the deceased, but as a tribute of respect to departed worth, and an ascription of praise to God of all grace, to whom we humbly and constantly at-

tributed whatever she had known and experienced of divine mercy.

It was her privilege to have parents who prayed for her salvation, and who endeavoured to *bring her up in the nurture and admonition of the Lord.* Her father, a respectable member and deacon of the baptist church in Meeting-house-Alley, Portsea, died in the prime of life, when she was but little more than three years of age.

About a year after the death of her father, seeing her mother weeping, she said, "Do not weep mama, the Lord hath taken papa to heaven; and if he had lived longer, you know, he might have fallen away and sinned against God." This is mentioned, to shew that her mind was very early impressed with religious subjects, and happily these impressions never wore off. She attended regularly to private prayer, and even prayed extempore; but remained ignorant of the *power of godliness* till she was upwards of fourteen years of age. Many persons thought her really religious; but she had only a *name to live* while she was *dead*.

At the beginning of the year 1807, a friend begged her acceptance of an excellent work, which had been recently published, entitled, THORNTON ABBEY. This was the instrument by which the Holy Spirit made her acquainted with the power of the *word of truth.* Speaking of this circumstance to a medical gentleman, a few weeks before her death, she said, "I was blest, sir, with religious parents, who took pains to *train me up in the way I should go.* I have often

thought of this privilege, for I walked outwardly in this way. I prayed, and attempted to pray extempore, but was entirely ignorant of the way of salvation, till I had a book given me, called *Thornton Abbey*. In reading the account of some female christians, and of the sufferings they endured on account of religion, I thought, What do I know of Christ? What have I ever suffered for Christ? This, sir, led me to discover myself a guilty sinner, and from this time I earnestly sought Christ, and prayed for mercy! O, sir, what a mercy that I was enabled to seek the Lord and to find him while I was in health: for I am now so stupified through my affliction, that I am scarcely able to think any thing about him."

When she was first made acquainted with the exceeding sinfulness of sin, her distress of mind for a time was very great. But she was soon enabled to believe on HIM who justifieth the ungodly; —by believing, she entered into rest, and thus enjoyed *peace with God through our Lord Jesus Christ*.

In her sixteenth year, the 4th of May, 1808, she was baptized, and admitted a member of this church, the next Lord's-day.

The affectionate regard shewn to her memory by this church and congregation, is the best evidence of the manner in which she has conducted herself in her christian course. Many of you, my friends, especially those of you who observed her attention to the Sunday-school, when first established, know how humbly, and unblameably she behaved herself, and how ardently she endeavoured to promote the good of the children, and the comfort and spiritual edification of the poor and afflicted.

But these exertions were suspended by the attack of the affliction which terminated in death. For the last year she almost entirely laid aside, even from attending public worship. Confined to the house, and many months to her chamber, had an opportunity of holding much intercourse with the living, both by reading the scriptures and secret prayer. In these exercises she spent almost all time, and it is well known, though she said but little of it, that enjoyments were very great. "One can conceive," she said long before her death, "what unspeakable delights I enjoyed some time since. I longed for heaven, and could not bear thought of being restored to health." So much was she weaned from the world, that it was with great difficulty she was convinced that it was lawful and proper to pray for life. On this subject, however, her mind was altered, and though perfectly resigned to the Lord's will, if thought proper to remove her yet, from the hope of being useful in his church upon earth, was desirous of being spared that purpose.

Speaking of the pleasure she had felt from the prospect of future glory, she remarked she had been much delighted with some of Dr. Watts's LYRICS; especially that entitled "*A sight of Christ in sickness*" and that addressed to the Rev. T. Bradbury, entitled, "*Peace in death*." "But," she added, "I have been so much afraid of reading Poetry should produce spurious enjoyments and imperfect feelings, that I have determined to read nothing in future but scripture, in order that my sentiments and experience may

derived from a pure source, the word of God."

A few weeks before her death, she burned almost all her papers; remarking that there was nothing in them which would do her any credit after death. A few pages of her Diary are, however, preserved, which will give a good representation of the state of her mind.

"July 31, 1811. Very much indisposed in body; but could realize departing this life with pleasure. For although I may be blest with the enjoyment of God's presence here in a great degree; yet I am continually grieved on account of indwelling corruption. I cannot enjoy the Lord's love as I would; *to depart and be with Christ, is far better.*"

"Dec. 28, 1811. Often have I been disposed to write what I feel, but have not had sufficient strength. I could record many circumstances that prove the reality of religion, and the necessity of personal piety. But this must be my memorandum to lead me to remember them, for I am still very weak. I have been often told during my illness that I am almost a pharisee, which set me on more close examination; for I would as soon be an hypocrite as a pharisee, since both are despised by the Lord. But, if being anxious to have all my evidences bright, and always burning—that Jesus died for me, and that for me he received gifts—then I am one. I professed to believe this three years ago when I gave myself publicly to him, and shall I always be a babe in the church of God? No! I will go to God continuing to pray for an increase of grace—holiness—piety—humility; and all things that are lovely in his sight."

"Jan. 13, 1812. When I re-

member how wonderfully the Lord has appeared for me both by relieving my temporal and spiritual necessities the past year; I am constrained to say, *What am I, or what is my father's house, that thou O Lord shouldst be thus mindful of me?* Thou hast spared me to see the beginning of another year contrary to all thou didst intimate in thy providence. I have been supported in pain and weakness, and now, O Lord! accept my thanks for the sanctification of this affliction. And if I enjoy health and strength again, may I also enjoy much of thy presence, and more conformity to thine image, than I have been favoured with during my confinement."

When this last was written, she was considerably restored; and there appeared some probability that her life would be spared in answer to the fervent prayers constantly offered on her account. She however relapsed into her former state of pain and weakness, the following lines were broken off abruptly, and partly obliterated.

"Feb. 19, 1812. I have experienced much darkness of mind. I think it has arisen from my having depended for happiness solely on the sensible enjoyment of God's countenance; but though this be withheld for the present

About this time she wrote as follows to a friend; "I have a return of the pain in my side, fever, and perspiration. Yesterday my medicine was changed; I am better to-day. Pray for me, that if I live, I may live usefully; or if I die in the bloom of youth, I may die happily. You recollect, no doubt, how I used to feel when talking on the subject of death. Death is properly called the

"King of Terrors," and generally I dreaded what I might suffer when encountering him; but now I believe Jesus has taken away the sting for me; and I hope to embrace him as a friendly messenger, who at most cannot be long performing his commission; and then sorrow and sighing shall be no more: for I shall be made holy. I am living, and yet dead; but do not suppose I am unhappy. *The everlasting arms still are underneath me.* We must be still and bless our kind God; we may complain to him, and he will support and comfort us by his presence, and sanctify us by his spirit."

The disorder now made dreadful ravages, and she was reduced to such weakness, that she was unable to say much of her state of mind. But still composed and tranquil, she would sometimes say, "Jesus is very precious to me indeed." His work was all her dependance, and all her comfort in life; and when on the verge of Jordan,

"Dying,
She clasp'd him in her arms,
The antidote of death."

There were some seasons when her mind was alarmed by fears of the sting of death; nor was she without "days of darkness." On the Saturday previous to the day on which she died, the nurse, a christian woman, thinking her asleep, was praying earnestly that her valuable life might be preserved. "Nurse," said she, "that is prayer indeed. Do speak comfortably to me." "You know Miss," said the Nurse, "the ground of consolation." She again requested her to speak comfortably. The Nurse then repeated the two first verses of the fortieth chapter of Isaiah; *Comfort ye, comfort ye my people, saith your*

God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. Hearing this, she exclaimed, "That is enough." The same day she said, "Jesus Christ is coming, but I am afraid he will not take me in." "Do not fear Miss," said the Nurse, "He will not leave nor forsake his people, and you are one of his. You have only the valley of the shadow of death to pass, and it is only a shadow to believers; the sufferings of Christ have deprived it of its substance." "Are you sure of that?" she said. "Yes," said the Nurse, "as certain as I am of my existence." She then exclaimed, "That is sufficient."

About this time addressing her weeping Mother, she said, I shall very soon be;
"From suffering and from sin released,
And every hurtful snare."

Calling the nurse to her bedside, on Lord's-day morning, June 14, she said, I have something to say to you, do not be angry. I hope you read your bible, I have found it very profitable for me, I hope you will make it your daily companion." On Tuesday, at 12 o'clock, the day of her death, she said, "Nurse, how far have I to go on my journey?" "You are not far, Miss, from your heavenly home." "I know it," she replied, "but do not speak of such things so lightly."

About 2 o'clock she requested her father to pray with her. In the course of his petitions he had said, "Had she been spared, there is reason to believe she would have lived for Christ, and if she die, it will be her unspeakable gain." After he had con-

ed she affectionately thank-
him, and said, "It will be
." "Could you understand,"
he? "Not all," she replied,
"I am so confused and so deaf."
"I hope, my dear, you are not
pressed in mind." "No," said
"I am sweetly collected."
Then said, "No evil shall hap-
pen to the Just." To which she
replied, saying, "No."

Jesus can make a dying bed
feel soft as downy pillows are."

emphasis with which her
tremulous lips expressed
couplet, gave an additional
charm to its native beauty.

It was now difficult to under-
stand her. Just before she ex-
pired, she said, "No one can
give what pain I have felt at
the back of my head this after-
noon." The phlegm arose—she
endeavoured to expectorate—but
few struggles terminated her
useful life, at four o'clock
afternoon. *The grass withereth,*

THE FLOWER FADETH,
the word of the Lord shall
stand for ever.

Her relations and numerous
friends feel her removal a painful
stroke; but wish to act under the
influence of the sentiments ex-
pressed by this dear departed
saint in the last sentence she ever
wrote. "The Judge of the whole
earth must do right; therefore
let us drink the cup put into our
hands, with as much meekness
and humility as possible."

MRS. MARY ARNOLD.

On the 6th of May, died at
Reading, in the 69th year of her
age, Mrs. Mary Arnold, (wife of
Mr. Thomas Arnold, baptist
minister) after a long illness, which
by the grace of God, she was
enabled to bear with christian re-
signation and patience. Her mind
throughout her illness was calm
and peaceful. Faith in the word
of God was the support of her
soul, and she rejoiced in the hope
of immortality—that, absent from
the body, she should be present
with the Lord.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

ney on the Rod; or, *The*
Christian's Consolation in Afflic-
By Elizabeth Major. 12mo.
p. Button, &c.

As we are not prepared to calcu-
late the whole effect to be pro-
duced upon the religious public,
though the very extensive re-
ception of the pious productions
of last age, to which Editors
and book-sellers have been en-
couraged, by the general recep-
tion of which a few specimens ob-
tain. It cannot be disputed,
the animated devotion, ster-
eotype, and fervent zeal, with

which they abound, do, in many
cases, much more than compen-
sate for the quaintness of ex-
pression and uncouthness of lan-
guage in which their sentiments
are often conveyed. But then it
becomes a matter of serious en-
quiry, On what account are such
productions coveted and admired?
Is it the *Religion* of their fore-
fathers that excites the veneration
and affection of modern pro-
fessors? Or, is it because the
habiliments in which she is deck-
ed out have something oddly en-
tertaining in them? Our ac-

Quaintance with men as well as books, leads us to hesitate very much, as to which of these questions ought to be answered in the affirmative.

Respecting the merits of Mrs. Major's work, some of our readers will probably be pleased with the opinion of a contemporary, which we subjoin for their gratification—

"It hath been said and found more than once, and in the ensuing treatise compiled by an afflicted gentlewoman, it is found once more, that the school of the cross, is the school of light; or, that the Lord gives instruction with correction. It is a strong argument, that they have received light or instruction who readily give it.

Reader, untie and peruse this bundle of meditations, knit together by a heart and hand long exercised by a heavy cross, and thou wilt soon perceive, that as Christ hath dropped honey into her soul from the rod, so her pen drops honey into thy soul; take but a little of it (all is not much) and taste it, as Jonathan did the honey upon the end of the rod that was in his hand, 1 Sam. xiv. 27. and thine eyes, as his were, may possibly be enlightened if thou art in darkness, and thy heart comforted if thou art in sadness.

Oct. 8, 1655. JOSEPH CARYL."

To this recommendation, we will only add a favourable specimen of the style and matter of the book, and leave our readers to follow their own views as to putting it into their library.

"Remember, as one saith, that it is a great prize thou runnest for; the race no shorter than thy life; thyself the runner; eternal life the crown for which thou runnest; God and his holy angels the spectators; satan, the world, and thine own corruptions, are the enemies that strive to subvert and hinder thee in thy way; therefore it behoves thee to watch and pray continually, that God would enable thee to hold out even unto the end, for to them only the promise of being safe is made. *Matt. xxiv. 14.* "Mark the perfect man," saith David, "and behold the upright; for the end of that man is peace." *Psalms xxxvii. 37.* If thou mark him, saith one, in his setting out, he hath many oppo-

sitions; and if thou mark him in his journey, he is full of tribulations; if thou mark him in the conclusion of that man is peace; nay, it is an outward peace, which is liable to be broken by the contentious breath of man; but it is "the peace of God which passeth all understanding." Embrace then, O my soul, that heavenly counsel from a heavenly Father, saying, "Turn you unto me with your heart, and with fasting, and weeping, and with mourning, and your hearts, and not your garments, and turn unto the Lord your God: he is gracious and merciful, slow to anger, and of great kindness, and he will pardon iniquity, and he will not keep anger forever: he will pardon the iniquity of the evil: Who knoweth if he will return, and repent, and will turn away his anger, and will bless behind him." *Isai. lv. 12, 13.* "For he is very ready to give." *Isai. lv. 7.*

O cease not then to pray day and night: keep not silence; be one of those that are always mindful of the Lord, give him no rest till he hath given thee that other spirit, even a spirit to comfort him fully. *Num. xiv. 24. Isai. lxii.* O my soul, "seek the Lord while he may be found, call upon him while he is near." *Isa. 6.* The Lord will be a refuge in time of trouble. For the righteous shall not be forgotten; the expectation of the poor shall not perish for ever. *Num. lv. 6. Psalm ix. 9, 18.*

Notes of Conversations with Hugh M'Donald, Neil Sutherland, and Hugh M'Intosh, were executed at Edinburgh (the 22nd of April, 1812,) during the time they were under sentence of Death; with an account of their behaviour during the last moments, and some original papers, including an Address given by Neil Sutherland to his fellow Prisoners, on the morning of the day of the Execution. William Innes, Minister of the Gospel. Fourth Edition. Edinburgh, Hamilton, and W. Kent.

Mr. Innes, to whom our readers have been introduced, is the Author of some very interesting dialogues (between Eugenius Epenetus) on the subject of Unitarianism, thus addresses the

in Advertisement, prefixed to pamphlet in our hands, HAVING gone with my friend J. WAUGH, one of the Magistrates of Edinburgh, to see the two unfortunate young men who were condemned to death, in consequence of the share they took in the late riots, I found every encouragement, from their state of mind, to repeat my visits as frequently as possible. As, by visiting them with sympathy, and shewing a disposition to instruct them, I gradually got into their confidence, they frequently expressed their feelings, both in their former state, and in that in which they were then placed, with a considerable degree of freedom. Besides visiting them repeatedly in the earlier period of their imprisonment, I spent a considerable time with them every day, except one, of the week immediately preceding their execution. I had thus the satisfaction of marking the very rapid progress they made in the knowledge of those truths, to which their attention was directed by the different Ministers who were in the habit of attending them. Many of their observations in themselves, but especially from the way in which they were expressed, appeared to me extremely interesting, as exhibiting some very striking views of the state of the human mind, when placed in uncommon and peculiarly trying circumstances. A few of these are here published, chiefly with the hope that they may fall into the hands of some of the companions of those who have lately suffered. If any such shall read them, I hope they will pause a little, and take time to consider what light the life they had formerly been leading, appeared to M'Donald, Sutherland and

M'Intosh, when the prospect of a future world was immediately before them. Of this we have an affecting illustration, in the very interesting address which Sutherland wrote to his fellow prisoners on the very day of his execution, and which will be found in the following pages. It is to these, their former associates, I would chiefly dedicate this little tract; earnestly wishing, that, as their lives are yet lengthened out, they may improve the precious time still afforded them, by listening to the voice of mercy—by turning from their ways, that they may live."

This just and appropriate statement precludes the necessity of our saying more than a few words, recommending the Pamphlet, which we cordially do, as a very valuable Tract, peculiarly adapted for distribution among prisoners of the class from which these men suffered for their crimes.

Without entering the seat of judgment upon either of these unhappy men, we should not discharge our duty, as we conceive, if we did not express our wish that their prospects respecting a future state had been set forth with somewhat less of confidence. Grace *can* perform miracles, yet we should be sorry to consign any whom we love to a death-bed repentance; and a repentance in prospect of the gallows is still more suspicious. By all means let criminals be encouraged to hope in revealed mercy; but in all such cases it especially becomes us to *rejoice with trembling*. The worthy Author sets out with styling the criminals "*unfortunate young men*," we hesitate as to the exact propriety of the epithet; perhaps it arose from a state of mind very lovely, and easily imagined, which had its effect upon

the language throughout the narrative.

Our readers will wholly misconceive our intention if they suppose these observations tend in any measure to lessen the value of the Tract for the purposes we have mentioned.

The Doctrines of Calvinism defended ; in a Letter addressed to a Person of different sentiments ; in which that System is vindicated from the charges of Irrationality, Inconsistency with the Divine Perfections, Opposition to the Word of God, &c. &c. &c. Leeds : sold by Robinson & Son.

THE Christian Church has been favoured with a promise of such a radiance of divine light as shall enable all her subjects to view her doctrines, her privileges, and her precepts as if they saw with the same eye. In the interim we must ever rank those among her best friends, who in the spirit of brotherly love have endeavoured to soften the asperities of controversialists, and to gather under the banner of Christian affection all, of every name, who love our Lord Jesus Christ in sincerity. Unhappily, there are men who stand very high in the opinion of some religionists, whose chief labour has been directed to widen the breaches between those whom divine grace has blessed with a mutual interest in the common salvation. Under such hands what was but a little rivulet, has frequently become a great gulph, over which there seemed no passage; and even the attempt to find one has been regarded with feelings little short of horror by the spectators on either side.

The man who should labour in direct opposition to these doughty champions of separation and strife, and reduce the gulph again

to a rivulet, across which Brethren on either side shake hands, would, beyond controversy, enjoy a high degree of His approbation, who let a new Commandment to his followers, that they should love one another. It is not the matter of our present expectation that our labourers will speedily abate Disputatious spirits, on either side, will go on to misrepresent the sentiments and practices of the other; and their opponents must reply again to reasons which have a thousand times over been exhibited without effect to stand upon.

Respecting the subject before us, we apprehend that the religious Principles usually designated by the term *Calvinism*, are as regularly derived from the Scriptures as our day-light is from the Sun. At the same time we must admit that they have often been miserably distorted by some of their avowed friends, who undertook to teach and to explain, without understanding them, and as a consequence have been miserably caricatured by their adversaries, who endeavoured to refute and to overthrow them without any better pretensions.

The pamphlet in our hands is a good-tempered expostulation with a person who seems to have imbibed a contracted and illiberal aversion to every thing calvinistic from the writings of the celebrated Author of the "Checks." A short paragraph from the close is worth transcribing, and will afford a specimen of the Author's manner.

"If you cannot receive certain doctrines to which I feel myself warmly attached, there are circumstances which ought, I think, to induce a greater degree of candour towards them. As a nation delivered from the dominion of popery, we certainly owe much to the energetic and power-

principles of the Reformers. I cannot doubt whether it would have been possible for men professing a creed, going as Arminianism does, to the sentiments of the world, to have effected so important, so glorious a change. I must also admit that since the Reformation, there has been a vast number of persons of Calvinistic principles, and, for moral excellencies, and men-endowments, have never been surpassed. Where, among all the disciples of Arminius, has there appeared an individual possessed of more ardent zeal than Whitfield; of more active, and extensive benevolence than Howard; more fervent and sublime devotion than Mrs. Rowe; of more deep, and comprehensive learning than Witsius, Her, Owen, or Gill? You know undoubtedly that a large proportion of the most zealous and able ministers in the establishment, and among Dissenters of different denominations, have been, and are still Calvinistic in their sentiments."

Yet Mr. Fletcher tells us that the holy Calvinist is the happiest consistency in the world!

Thoughts on Intolerance, occasioned by the New Interpretation of the Toleration Act as it respects Protestant Dissenters. By John Liddon. Button, &c. 1s.6d. We give the generality of those who live without God in the world full credit for as much hatred to real piety as any of their persecuting fore-fathers possessed. We think there is something in the present prevailing character of the public mind, that does away all apprehensions of those themes of persecuting bigotry which carried our martyrs to the stake. Lesser degrees of sufferings such as arise from restrictions, imprisonments, fines, law-suits, &c. seem to make little impression on the public feeling; there are not wanting men who gladly seize every occasion to afflict them. In such a state of things, even these ebullitions of animosity and wrath, will have a

favourable effect as it respects religious liberty. The subject is thus brought into our courts of law; the eloquence of the bar is succeeded by that of the senate, in favour of the inalienable rights of conscience; and we apprehend there can be no hesitation as to what will be the final event, when such a question is permitted to come frequently under discussion. The advocates of a cause so sacred may not prevail at once, to the extent of their wishes; but after every repulse, they will return to the charge, with increased zeal and increased numbers — while the hosts of bigotry and intolerance must gradually fritter away, till only a few hardy veterans in that service shall be left, to sound the last groans of disappointed hate, and give a sort of dying yell to their expiring efforts.

While these events are in progression, the men who love Religion will have their "Thoughts;" and if they think with the precision, and reason with the force, of Mr. Liddon, they will do essential service in laying their "Thoughts" and their Arguments before the public.

Mr. L. introduces his 'Thoughts' with a Preface, remarkable for the simplicity of its diction, and the appropriate character of the facts which are brought forward. We transcribe the introductory and concluding paragraphs.

"The rights of conscience, pleaded for in the following sheets, are not the rights of one denomination of Christians only, but the equal, unalienable rights of all mankind. These rights good men have exercised in every age, and sometimes under very unfavourable circumstances. Such were the circumstances of the Jews in Babylon Daniel and the three Hebrews were determined to maintain them, though it should cost them their lives. They persevered. God, the friend and patron of religious freedom, protected

and supported them, and perfected their deliverance. Their enemies he clothed with shame. The history of the worthies is the history of those who contended for conscience in opposition to custom."

After stating the principles of the present Nonconformists, he adds,—

"If they dissent, it is because they cannot help it. If they are reproached, and their children excluded from what is improperly called national education, they will as christians patiently bear it; and console themselves that they are in good company; that Abraham and Lot, and Joseph and Daniel, and the apostles, with Jesus Christ at their head, were dissenters; and but for their dissent, they would not have been known, or held up to future generations to admire, and imitate their bright and glorious examples."

In the commencement of his work, Mr. L. states the method which dissenters in general pursue, when destitute of a minister, and referring to the late construction of the Toleration Act, he remarks that if it be necessary a person should be minister of a congregation before he obtain a license, he can never preach without subjecting himself to penalties; consequently on the demise of the present pastors of dissenting congregations, they will be reduced, either to remain without a preacher, or, a minister must be appointed without any probationary exercise, or he must officiate without a license, and be subject to fine and imprisonment; and then our jails will be again filled with virtuous men who suffer, as in the reign of the Stuarts, for conscience sake.

The author then enters into a course of reasoning to prove that "The denial of religious liberty to any denomination of christians, who are peaceable subjects, and cheerfully and conscientiously bear their proportion of the expenses of the state, is indefensible

in every point of view." It cannot be defended by the *Gospel*; for that commands every man to search the Scriptures for himself, and unequivocally censures and condemns the spirit of bigotry and intolerance. This spirit receives no support from *History*; for the history of its operation is the history of human depravity, of human misery, of its own ruin, and of the loss of divine grace. It cannot be supported by *Sound Reason*; for she stands prepared to renounce on conviction what is found to be wrong, and to receive what is right. "Reason knows that conscience may be informed, and therefore offers instruction;" but as conscience cannot be forced, Reason scorns the vain, the foolish attempt. Restraints on liberty of conscience are loudly and decidedly condemned by scripture, history, and reason; and such restraints are directly contrary to *Sound Policy*. This requires that every thing should be done to make the people wise and virtuous; but they cannot be virtuous without thinking, nor virtuous without correspondent action.

On these topics the Author enlarges with appropriate discrimination and feeling. Some well pointed hints are then offered on the present state of dissent in the pale of the established church, and this part closes with the position, that "There is no medium between liberty of conscience and persecution to perpetual imprisonment and death."

We are then presented with a short view of "The effect of general liberty or the exercise of the inalienable right of every man to follow the unbiassed dictates of his own conscience in matters purely religious." It extinguishes evil passions by leaving no cause of complaint.

arms all the enemies of the establishment, and leaves its hands in quiet possession of all its privileges and immunities." The Author then combats the monstrous and ridiculous supposition, That if dissenters of all denominations were to enjoy the benefits of the constitution, they would engross all the offices of honour, and emolument! This is to suppose that the dissenters possess superior ability and influence; which on the removal of their disabilities, would rush to office, and take the government at once into their own hands!

The Author then adduces his arguments in favour of general liberty, from scripture, history, reason and sound policy. He judges that Scripture yields its decided support, by doctrine, precept, practice—that History is equally decided, the denial of christian liberty being written in blood, misery, and blood—that Reason unites with Scripture in urging every man to look to himself; and lifts up its voice in a tone of high displeasure, not only against the injustice of punishing a man for his virtue, for a virtue to follow the dictates of his conscience, but looks with scorn on the absurd and impossible attempt to force belief—that all these, Sound Policy is perfectly accordant. In the present circumstances of the nation, especially, "if all opinions cannot be united, all hearts should;" and nothing could more effectively promote than the removal of every restriction on account of religion.

In this hasty sketch of the work intended to engage our readers' attention to the subject, on which, they want to be roused, without any bitterness, we recom-

mend the perusal of Mr. L's performance in preference to any thing we have yet seen. We will now take our leave of it, for the present, with a short quotation from the close of the pamphlet.

"To conclude: If scripture, more especially the gospel of Christ in its letter spirit and practice most pointedly censure and condemn intolerance;—if the history of intolerance is marked uniformly with the tears, the miseries, and the blood of mankind;—if persecutors have ever been the scourge of the human race;—if reason rise up in arms against it as unjust, and cruel, and uniformity, the end proposed, impossible;—if every maxim of sound policy unites to execrate the monster intolerance, and teaches the rulers of the earth to deny its existence; let it not be said that in Great Britain, the land of liberty, protestantism, and improvement, which affords refuge to the persecuted of every religion and country, the infernal monster has found an asylum, and begins to revive.

"Against intolerance let every man of ability and influence lift up his voice, and for liberty, the heavenly blessing of religious liberty, exert all the energies of his soul. Let the ministers of religion every where, and of every denomination plead for and promote it in every place where they are called to give instruction, and exert themselves to produce christian concord between those who conscientiously are obliged to differ. So shall christians love one another, the religion of Christ be honoured, the empire be united and happy, and God, even our own God, shall give us his blessing. Then may it be said of the British Empire, *happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord!*

The Deity of the Saviour, the Riches of Christianity; *a Sermon preached at the Rev. A. Douglas's Meeting, Reading, December 1, 1811. By B. Davies, D.D. Black, &c. 1s. 6d.*

That the Deity of the Saviour is essential to the Doctrines peculiar to Christianity, is a sentiment, abundantly confirmed, as

we think, by Revelation, History, and existing Facts. If any doubt on this subject should rest upon the minds of our readers, we recommend to their attentive perusal the sermon of this aged and respectable servant of the Redeemer. We confess ourselves gratified in a high degree, by its contents; especially when we regard the worthy author as "having been consigned by Divine Providence, for many years, to an obscure and silent retirement, under the pressure of a very painful affliction."

The text is Coloss. ii. 8, 9. *Beware, lest any Man spoil you through Philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: For in Him dwelleth all the fulness of the Godhead bodily.* After some very striking and appropriate remarks, the author proposes to "point out what a different and superior system christianity is, when viewed as including the doctrine of the Deity of Christ, from what it will be when that important article is rejected; and to this end he introduces several propositions. 1. The Deity of Christ stamps a peculiar dignity and authority on the revelation of the Gospel. 2. The Deity of Christ represents the love of God, in the redemption of mankind, as worthy of the highest admiration and praise. 3. The Deity of Christ lays a foundation for an adequate atonement for sin. 4. The Deity of Christ justifies the high strains of admiration and praise, in which his love is celebrated in the New Testament. 5. The Deity of Christ puts a dignity and glory on his character, as our Advocate with the Father, and assures us of the prevalency and success of his mediation. 6. The Deity of Christ

renders our union and fellowship with him a privilege unspeakably valuable and honourable. 7. The nature of the Gospel itself, of that religion it teaches, inculcates, as distinguished the highest improvements of it, has been denominated the religion of nature, will most materially be affected by belief or rejection of the important article of the Deity of Christ. And, finally, the holy tendency of the Gospel is principally derived from our looking forth at blessed hope, and the glorious appearing of the great God and our saviour Jesus Christ,

The manner in which these propositions are illustrated and supported, will convince the reader that the mind of this man of God is not become "obscured" in his retirement, nor his spiritual acumen blunted by his affliction.

Religious books lately Published

1. Schools for all, in preference to Schools for Churchmen only, or the State of the Controversy between the Advocates for the Lancasterian System of Universal Education, and those who have set up an exclusive and party system under the name of Church and Dr. Bell. 2s.

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By Joseph Bradney, Esq.
8vo. 2s. 6d.

The Barring on School; being
Illustration of the Principles,
Practices, and Effects of the Sys-
tem of Instruction, in facilitating
religious and moral Instruc-
tion of the Poor. By Sir T. Bar-
nartley, Bart. 8vo. 4s.

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Gospels; including the four last
Gospels of St. John's Gospel;
8vo. 7s.

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of the Hebrew Pentateuch, col-
lected by the Rev. C. Buchanan,
D.D. by Mr. Yates, 4to. 9s. 6d.

The Sufferings of the Primi-
tive Martyrs; a Prize-poem. By
Francis Wrangham, M. A. mem-
ber of Trinity College, Cam-
bridge. 2s.

Serious Enquiries relative to
the World, and that which is to
come; by J. Buck. 12mo. 3s.

THEOLOGICAL NOTICES.

The Rev. Thomas Raffles is
preparing for the press, in an oc-
cupied volume, Memoirs of the Life
and Ministry of the late Rev.
Thomas Spencer, of Liverpool;
including occasional extracts
from his papers, &c.

The Rev. Alex. Smith, of
Keith Hall, has in the press a
translation of Michaelis' celebra-
ted work on the Mosaic Law, in
two parts, the first of which will
soon appear.

The Report of the Sunday
School Union, as delivered at the
public breakfast of the Teachers
and Friends of Sunday Schools,
held at the New London Tavern,
Cheapside, on the 13th of May
last; including interesting cor-
respondence, and the speeches
which were delivered on the oc-
casion, will be ready shortly.
Price 1s.

The Rev. Wm. Bennett has in
the press an improved edition of
his Essay on the Gospel Dispen-
sation.

James Fayting Gyles, Esq.
will shortly publish an Outline of
Arguments for the Authenticity
of the New Testament, with a
short Account of the Ancient
Versions, and some of the princi-
pal Manuscripts.

The Rev. T. Kidd has in the
press a volume of Sermons in-
tended for Family and Village
Instruction.

A new edition of Trivett's
Christian Duties is nearly ready
for publication.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

(Public Meeting in London.)

THE last twenty years have in-
duced a new æra into the
Christian church. If one period
has been designated the "Age of
Darkness;" another the "Age of
Enlightenment;" another the "Age
of Reformation;" this may be
designated, by future historians, the

"Missionary age." The pro-
phesy of Daniel, *Many shall run
to and fro, and knowledge shall be
increased*, is now eminently ful-
filled. Never was there a time
since the death of Christ in which
so many persons were employed
by various means to disseminate
evangelical truth. This is the
professed object of the "Bible"

and "Tract" Societies; of our Sunday-school Teachers; of our different Missionary Institutions; and our numerous Gospel ministers. The waters which first proceeded from the doors of the Temple were no higher than the ankles; but they have arisen to the knees, and to the loins, and they will soon be a river, so boundless that no man shall pass over it. *Ezek. xlvii. 1—5.* For it is written, *The knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.*

To our readers, who are acquainted with the Periodical Accounts of the Baptist Mission, it is giving no information, when we say, that this spirit of Missionary zeal was first enkindled in the breast of the Rev. Mr. (now Dr.) Carey, a baptist minister at Moulton, Northamptonshire, and afterwards of Leicester. Communicating his mind to his brethren in the ministry, he at length persuaded them to think upon the important subject. We said *at length*, because so new was the proposal, and so great the apparent difficulties that attended its execution, that one of those ministers who has since been the most active in England and Scotland for its support, declared to the writer that he was at first like the unbelieving lord who said, *If the Lord should make windows in heaven, this thing might be.*

In 1791, Mr. Carey published his thoughts on the subject in a pamphlet, entitled, *An Enquiry into the Obligations of Christians to use means for the conversion of the Heathen*;—and in 1793, he accompanied Mr. John Thomas, another baptist minister, as a Missionary to India.

The Particular Baptist Missionary Society, at first confined to a few ministers in one or two coun-

ties, has been gradually extending itself throughout the united kingdom. When it is considered that it has been conducted without noise and observation, it is really wonderful how much support it has received from christians of all denominations.

After being established for twenty years, the time arrived when it was thought desirable to call the attention of the christian public to the extraordinary effects produced in the heathen world, by the exertions of a few plain unassuming men, in spreading *the savour of the knowledge of Christ*. To accomplish this object, it was proposed to have a public meeting in London, on Wednesday the 24th of June, and to make collections, after appropriate discourses, for the support of the Mission. These sermons, for the last seven years, had been preached alternately at the different Baptist places of worship on a Lord's-day; but it was thought it would be more generally agreeable, and more likely to promote the object if they were preached on a Wednesday, that all the ministers, as well as private christians, might attend them.

The meeting accordingly was held at the Dutch Church Austin Friars, London, and a very numerous assembly, composed of persons from all the Baptist congregations in London, and many from different parts of the country attended. Pleasure beamed in every countenance, and it is hoped spiritual edification was imparted to many hearts.

The morning service, at 11 o'clock, commenced by the Rev. Mr. Roberts, of the Pithay, Bristol, giving out a hymn, and reading the sixtieth chapter of Isaiah. The Rev. Mr. Sutcliff, of Olney,

engaged in prayer. The Rev. Mr. Fuller, of *Kettering*, delivered a sermon founded on Rom. i. 14—17.; and the Rev. Mr. Button, of *London*, concluded the service. In the evening the service was begun in the same manner by the Rev. Mr. Winterbotham, of *Horsley*, who read the forty-ninth chapter of *Isaiah*. The Rev. Mr. Saffery, of *Salisbury*, prayed. The Rev. Dr. Ryland, of *Bristol*, preached from *Isaiah ix. 7. The zeal of the Lord of hosts will perform this.* The Rev. George Burder, of *London*, concluded in prayer. The brethren Atkinson of *Margate*, Giles of *Eythorne*, and Dr. Rippon of *London* gave out suitable Hymns. A very full and interesting report of the present state of the Mission, was made after the close of each sermon, by Mr. Fuller the secretary.

On these occasions it may truly be said that the people offered themselves and their property willingly. One heart and one soul seemed to animate the assemblies. *Three hundred and twenty pounds* were collected at the different meetings for the support of the Mission. Besides this, a *Gold Seal* was put into one of the plates; whether by a person who had nothing else to give, or by one who wished to shew that he preferred the cause of Christ to superfluous ornaments, is not known. In either case it proves that *The silver and the gold are the Lord's*; and that he can influence those who possess them to consecrate them to the service of Christ.

The sermons were requested to be printed. This request however being respectfully declined, application was made for the leading ideas for the Magazine,

and the following *Sketches* have been communicated.

[MR. FULLER'S SERMON.]

Rom. i. 14—17. I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.

Much of the evangelical doctrine is contained in this epistle. It is a system of divine truth. The Roman christians seem never to have been yet visited by an apostle, who might explain to them the gospel in order. This letter therefore might be to supply this defect till the writer should see them and speak with them face to face.

Three things require our notice, viz. The character assumed by the Apostle in respect of the world; his declaration in respect of the message with which he was intrusted; and the considerations which emboldened him in his work.

First, *The character he assumes in respect of the world*—"a debtor." We may be debtors to others on two accounts; viz. what we receive from them, or what we receive from another on their behalf. We are under great obligations to the Jews on account of what we have received from them. To them we are indebted for all we know in religion that is worth knowing; for all that we possess of the means of salvation; and for all that we hope for in the

promise of eternal life. Truly "Their debtors we are!" But in this way Paul was debtor to neither Greeks nor Barbarians. He owed them nothing on the ground of what they had done for him. He had however received something from *another on their behalf*. The executor or trustee of a will is debtor to the parties named in it, not as having received favours from them, but from the trust reposed in him by the Testator. Thus it was that Paul was a debtor to the world, as being intrusted with a message of grace which was addressed to them. Thus it is that we are debtors to all that in any way come within our reach. As christians we have not received the cup of salvation merely that we should drink of it ourselves, but that we should also hand it round to others. God blesseth us, as he blessed Abraham, that we might be blessings. As ministers, especially, we are debtors, not only to the children of God, to feed them with the bread of life, but to sinners, the most ignorant and ungodly. Whether they will hear or whether they will forbear, it is for us to shew unto them the way of salvation. Wo unto us if we preach not the gospel. Men may perish from under our ministry; but if we have forborne to warn and to teach them, their blood will be required at our hand.

Paul was a "debtor to the wise and to the unwise;" and so are we. Some have suggested that the gospel is suited only to the lower orders of mankind: but the judges of the earth are admonished to come hither for instruction. Even the angels are eager to study it. Others have pleaded against missions to certain countries, alledging that

christianity supposes civilization. Paul however was no less a debtor to the "barbarians" than to the "greeks." As no man is wise as not to need the invitation of heaven, so none is ignorant or barbarous as to be beyond its reach. Wherever there is a conscience there is a subject for evangelical address. It is for us to "commend ourselves to every man's conscience in the sight of God."

Secondly, *His declaration in respect of the message with which he was intrusted*—"I am not ashamed." There is nothing in the gospel, or in true religion, which we need to be ashamed of yet as things go in this world there is danger of our being so. The contempt with which the doctrine of the cross is treated by unbelievers requires great boldness. Among the Jews, to whom the apostle preached Christ, he looked down with scorn upon their parentage, his appearance, his ignominious end: yet, the apostle, *I am not ashamed*. Among the Greeks, the doctrine of eternal life by a man who perished on the cross appeared unphilosophical that they pronounced it "foolishness:" here also the apostle could say *I am not ashamed*. There is in the gospel that opposes those high notions that philosophers entertain of themselves, as they form the great majority of society, they assist in keeping each other in countenance, such men that if they obtain salvation they must seek it by standing upon the same ground as the chief of sinners and that their prayers cannot be heard but in respect of the mediator, and their hearts will be turned against it as a narrow and illi-

ctrine. Nevertheless we must be ashamed. A necessity is laid upon us, and we unto us if we preach not the gospel.

It is not difficult from hence to conceive what the gospel is. If Christ had been exhibited by the apostles merely as a good man, teaching a pure morality, setting a amiable example, and dying a martyr to confirm his mission, it would not be difficult to conceive how the world could have despised his doctrine, or what occasion the apostles could have for declaring themselves not ashamed of it. But understanding the gospel to be the doctrine of salvation by mere grace, through an atonement, we can only conceive the propriety of language.

Thirdly, *The considerations which emboldened him in his work.*

Was he not ashamed of the gospel? Because it was "the power of God unto salvation to every one that believed it." How was it productive of this effect? By revealing "the righteousness of God," or a way of acceptance with God by faith in the righteousness of Jesus Christ.

By "the power of God unto salvation," the apostle did not mean, as some have understood it, to exclude the influence of the Holy Spirit, or to reduce it to the mere influence of truth upon the mind: for he is not speaking of that influence by which a sinner is brought to believe in Christ, but of the effect of the gospel *when it is believed.*

The question therefore, How a sinner comes to believe? remains the same as it was. The sense of the gospel is, I conceive, that the gospel is God's favourite means, by which the greatest sinners are raised from the depths of guilt and misery to everlasting life; and this its powerful and

salutary effect armed him against all unworthy shame on account of the reproaches it lay under from unbelievers. In declaring he was "not ashamed of it," he meant more than he said—he meant that he accounted it his highest glory. They tell us of Archimedes that he invented engines of such prodigious power as to enable the Syracusians to throw large pieces of rock into the ships of their besiegers so as to sink them, and deliver their country. Would Archimedes or the Syracusians be ashamed of their engines? Would they not rather glory in them? Much more would the apostle glory in an engine which overthrew the power of Satan, and saved all those who believed, with eternal salvation.

Every thing pertaining to the gospel was glorious; but there was one principle which was the glory of the gospel itself: "therein was the righteousness of God revealed from faith to faith." This is the doctrine of justification by faith, which runs through the epistle. Not that faith is our justifying righteousness; for the righteousness which justifieth is revealed "from faith to faith;" from a faithful God to a believing sinner—or from one degree of faith to another, through life, according as it is written, "The just shall live by faith."

Such were the principles which emboldened the apostle, in the pursuit of his multifarious labours; which loaded him with a deep sense of his obligations both to greeks and barbarians; both to the wise and to the unwise; and which made him as much as in him was, ready to preach the gospel to them that were at Rome also. If we possess a portion of the same spirit it will render us, as much as in us is, ready to

preach it, or to promote the preaching of it, to the ends of the earth.

It was to carry this gospel into the heathen world that our Society was first formed. It was not without many fears, and prayers to him that was able to save, that we ventured on the work. But though our beginnings were small, yet God has not despised the day of small things, but has crowned our feeble and imperfect efforts for the glory of his name with a success that has greatly exceeded our expectations. The general voice at present is, "The Lord hath done great things for them;" and we cannot but answer, "The Lord hath done great things for us, whereof we are glad." Amen.

A Sketch of Dr. Ryland's Sermon will be given in our next.

GENERAL ASSOCIATION of Baptist Churches.

Another important object designed to be accomplished by this meeting has, we hope, been effected. For several years past it has been thought desirable, that a more general Union of the Baptist Churches than has hitherto, (at least, for the last 130 years) existed in this country, should be promoted. Our readers will recollect that several papers, tending to bring about this measure, have appeared in our Magazine during the past year, and we now cordially congratulate the friends of the Measure, that a basis has been laid for a general and beneficial Union of our churches.

As our work is designed to be a register of passing events in the denomination, we shall give the history of this Subject somewhat in detail. The Society of Associated ministers in London, consisting of the pastors of 17 churches, and other ministering brethren,

being desirous of bringing about this object, which they had been requested by ministers in the country to undertake, appointed a Committee of seven persons to arrange the plan. They accordingly appointed a meeting to be held at Dr. Rippon's Vestry, Carter Lane, at 8 o'clock on Thursday the 25th of June, and invited all the Baptist Ministers and Messengers of the churches to attend and take into consideration the proposed measure.

It was very gratifying to observe the promptitude with which the brethren assembled; the section that was manifested; and the unanimity that prevailed on this occasion.

Dr. Rippon being called to the chair, the meeting was opened with prayer, by Dr. Ryland.

After which the Chairman, having congratulated his Brethren who formed this pleasing and respectable Assembly, proceeded to observe, That for many years an Union Meeting of the representatives of the Particular Calvinistic Baptist Churches in Town and Country had appeared to be an object of considerable importance—that of late the consideration of the subject had been resumed; and as it had been asked, What business would probably engage the attention of such an Assembly? He suggested, it had been thought,—

That one of the first and most important duties of it would doubt be solemn PRAYER to the God of all Grace for the effusion out-pouring of his Holy Spirit in the Churches, and the whole world—a Duty, on which neither preaching, nor business of any kind should be suffered to trench. That at such meetings our Mission in the East Indies would necessarily present a signal

of regard; when we should be able to recommend Auxiliary Societies, or Annual Collections for its support, in the far greater part of our Congregations.

That the yearly Accounts of the state of religion transmitted from the Associated Churches, and others, would create an end-variety of claims, either on sympathy, our gratitude, or benevolence; and, some of them, on the united exertions of the whole body.

That our ACADEMIES, the large and smaller, would have their hands on our attention. How they be more effectually supported? Can any other assistance be given to such whose views are towards the ministry?

That here suitable methods might be proposed by which the talents and influence of the most valuable members of every church might be brought into action, for the good of the whole.

That it would be natural to consult on the best methods of preaching, and to recommend the same to our families and churches.

That such an Assembly might deliberate on the most effectual means of supporting, all through the kingdom, aged respectable ministers, who are almost beyond their labours—and on the provision which might be made for the education of the children of Ministers deceased, as among the United Brethren, and other denominations of Christians.

That such an assembly would afford the best opportunities to report plans for the encouragement and support of *Village Teaching*—of *Sunday Schools*—

and for the establishment of Penitents, and also of Mite Societies, resembling those of our Brethren in various parts of America.*

That here an opportunity would be given of recommending interesting publications, and of selecting, and disseminating through the country, such small tracts, and pamphlets, as the general state of religion, and of our own denomination might require.

That the Brethren assembled from the various districts would be able to advise where it is proper that New Meeting-houses should be erected; and of determining that, *henceforward*, no Case for building, enlarging, or repairing any place of worship, shall be countenanced, unless it has, *previously to such erection or alteration*, obtained, in writing, the direction, encouragement, and recommendation of the principal *Ministers* of their own district.

The Chairman then took a rapid glance at the state of the Baptist Churches in foreign parts; and closed with remarking that what he had been saying presented but a few articles, out of a vast multitude, which would press themselves on the consideration of such an Assembly, in which *whatever* relates to the real interests of the denomination at home and abroad, would engage the general attention.

The following resolutions were then adopted.

1. Resolved that a more general Union of the Particular (or Calvinistic) Baptist churches in the united kingdom is very desirable.

In the course of the last year, though Dr. Staughton's people, of Philadelphia, had built a large and very expensive place of worship; they also collected above 600 Dollars, by a Mite Society, or contribution of only one half-penny a week.

II. Resolved that an annual meeting be held in London, or elsewhere, on the last Wednesday and Thursday in June.

III. Resolved that the first meeting be held in London (by divine permission) on the 25th and 26th of June, 1813, when two Sermons shall be preached, and collections made in aid of the Mission.

IV. Resolved that a respectful invitation be given to our Churches and Associations, in the Country, to appoint messengers to meet their brethren in London at that time.

V. Resolved, that the objects of this Association be the promotion of the cause of Christ in general; and the interests of the denomination in particular; with a primary view to the encouragement and support of the Baptist Mission.

VI. That the Associated ministers in London, be a Committee for the present year, to manage the concerns of the Association; and that all communications relative thereto be addressed, (free of expense) to their Secretaries, Mr. Button, No. 24 Paternoster Row, and Mr. Ivimey, No. 56, Red Lion Street, Holborn.

VII. Resolved that brethren Sutcliff and Hall be requested to preach the Sermons next year; and in case of failure, brethren Hutton and Steadman.

VIII. Resolved that the thanks of this Meeting be respectfully presented to the Elders of the Dutch Church, for their friendly attention in lending us their place of worship.

IX. Resolved that brethren Fuller and Ryland be requested to print their Sermons for the Use of the Mission.

After the business was concluded,

a public prayer meeting held in the Meeting-house, the Rev. Mr. Hinton of Oxley began by prayer, and delivered a very animated, impressive, and appropriate address on the *Necessity and Advantages of Christian Union*. The Rev. Mr. Stanger of Bessels Green, Kent, prayed. Dr. Rippon gave out the following verses and concluded—

"Lord if we meet on Earth no more
O may we meet on Canaan's shore
Leave guilt, and death, and sin behind
And every bliss in glory find.
But if we longer here remain,
And ever meet on Earth again;
May every heart inflamed with love
Be fitter for thy courts above."

The following is a list of Pastors of our churches who gave in their names after the Meeting, as cordially uniting in the proposed measure for a General Association.

BERKSHIRE.

Abingdon, *John Evans*

BUCKINGHAMSHIRE.

Olney, *John Sutcliff*
Goldhill, *Daniel Dorsatt*
Chenies, *William Lewis*
Chesham, *William Tomlin*
Luton, *Ebenezer Daniel*

CORNWALL.

Penzance, *George C. Smith*
Falmouth, *Thomas Griffin*

DEVONSHIRE.

Tiverton, *Thomas Smith*

ESSEX.

Harlow, *John Brain*
Saffron Walden, *Josiah Wilkins*
Rayleigh, *James Pilkington*
Langham, *Zenas Trivett*
Potter's Bar, *Samuel Bligh*

GLOUCESTERSHIRE.

Tewksbury, *Daniel Trotman*
Horsley, *William Winterbotham*
Bristol, Broadmead, *John Ryland*
Pithay, *Thomas Roberts*

HERTFORDSHIRE.

St. Albans, *John Carter*
Hertford, *William James*

HAMPSHIRE.

on, *Thomas Tilly*
ington, *William Giles*
sey, — *Yarnold*
nick, *James Chapman*

HUNTINGDONSHIRE.

Weston, *James Farley*

KENT.

ham, *John Knott*
ness heatn, *William Coleman*
wich, *William Culver*
ford, *John Rowe*
n Oaks, *Thomas Shirley*
els Green, *John Stanger*
horn, *John Giles*
sford, *John Rogers*
gate, *George Atkinson*
gate, *Reynold Hogg*

MIDDLESEX.

don.
evonshire Sq. *Tim. Thomas*
agle Street, *Joseph Ivimey*
lie Street, *William Shenstone*
Thomas *Thomas*
etter Lane, *Abraham Austin*
ld Street, *Thomas Waters*
William *Newman*
kney, *Francis Augustus Cox*
hwark.

church Street, *James Upton*
arter Lane, *John Rippon*
ean Street, *W. Button*
ington, *Edward Torlin*
es, *Thomas Silvester*
mersmith, *Tho. Uppadine*

NORFOLK.

wich, *Mark Wilks*

NORTHAMPTONSHIRE.

ering, *Andrew Fuller*

OXFORDSHIRE.

ord, *James Hinton*

SOMERSETSHIRE.

ne, *Samuel Saunders*

SUSSEX.

es, *Moses Fisher*

SUFFOLK.

ton, *Abraham Kersey Cowell*

SHROPSHIRE.

wsbury, *John Palmer*

WILTSHIRE.

bury, *John Saffery*
tbury Leigh, *Geo. Phillips*

Melksham, *Thomas Ward*

WORCESTERSHIRE.

Worcester, *William Belsher*

ENGLISH

BAPTIST ASSOCIATIONS.

The NORTHERN Association, including 5 churches, met at Hamsterley, on Tuesday the 19th day of May last. After prayer, the letters were read, and that pleasing and refreshing interview closed at 5 o'clock. The churches are all in peace.—In the evening, Mr. Emeary, of North Shields, preached from Psalm lx. 4.

Wednesday morning, 9 o'clock, met for prayer and conference; public service began at half-past ten. Mr. Pengilly, of Newcastle, prayed, and preached from Luke ix. 33; after whom Mr. Hartly, of Stockton, preached from 1 Pet. i. 5. and concluded with prayer.

The associated ministers and messengers met again for prayer, and other business, at 4 o'clock. Public worship begun at 7 o'clock in the evening, when Mr. Mabbutt preached from John vi. 37; and the pastor of the church concluded with prayer.

State of the churches the preceding year. Baptized 20; died 7; clear increase 13.—The number of members in these 5 churches is 264.

The next association to be held at Rowley, Tuesday and Wednesday in Whitsun-week, 1813.

The NORTHAMPTONSHIRE Association, comprising 31 churches, held their annual assembly at Northampton, on the 19th, 20th, and 21st, of May last.

Tuesday evening, vi. Brother *Blundel*, pastor of the church where the association assembled, engaged in prayer; brother *Sutcliffe* was chosen Moderator; the

Letters from the churches were read; and brother *Wheeler* concluded in prayer.

Wednesday morning, vi. Met for prayer. Brethren *Burton, Knowles, Franks, Sumpter, Davies, and Burditt, engaged.*

— half past x. Assembled for public worship. Brother *Miller* began with prayer, and brother *Daniels* of Luton preached from Col. iii. 4. *When Christ, who is our life shall appear, then shall ye also appear with him in glory.* Brother *Jarvis* prayed, brother *Jarman* of Nottingham preached from John v. 22, 23. *For the Father judgeth no man; but hath committed all judgment unto the Son; That all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.* Brother *Heighton* concluded in prayer.

— evening, vi. Met again, when brother *Nichols* prayed; brother *Franklin* of Coventry preached from Jer. vii. 22. *Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?* and brother *Edmonds* closed with prayer.

After the evening service, the ministers and messengers retired into the Vestry to read the Circular Letter drawn up by brother *Blundel*, which was approved.

Thursday morning, vi. After singing and prayer, several of the ministers related their experience; brother *Norman* concluded in prayer; and the Association proceeded to settle the business of the Fund.

State of the churches the preceding year. Baptized 101, received by letter 17, restored 4. Died 40, dismissed 17, excluded 28. Clear Increase 37.

The next Association held at *Keitering, Whitsun 1813*. Brethren *Anders* Hall to p each.

The subject of the Letter next year to be on *Reading Scriptures*: brother *Sut* write it — The Moderator the Association with prayer

The **BUCKINGHAMSHIRE** **HERTFORDSHIRE** Baptist Association held their first Meeting the late Mr. *Clement's* place New mill, near *Tring*, on 20th, 1812.

Morning Service. Mr. *Seymour* began in prayer, Mr. *of Haddenham* preached from Cor. i. 23; and Mr. *Groser, of Watford*, from *Psa. lxx*. Mr. *Bedford* concluded.

Afternoon, met for business. Mr. *Tomlin* prayed, Mr. *Williams* was chosen Moderator, and *Tomlin* Secretary. The Letters from the Churches were then read which afforded pleasure and excited gratitude, Mr. *Clark* concluded in prayer.

Evening Service. Mr. *of Chenies* preached from *Ezra* xii. 13. Messrs. *Tomlin, Williams* engaged in prayer.

The plan of this Association was laid at a Meeting of Ministers at *Waddesdon Hall* in May when 3 Sermons were delivered by Mr. *Hester* of *Longwick*, Mr. *Tomlin* of *Chesham* and our much esteemed Father in Christ Mr. *Clement* of *Tring*. O we beseech thee, send now thy Spirit.

The next Association held at Mr. *Tomlin's* Chesham on the third Thursday in 1813. Messrs. *Seymour, Howlett* to preach, or in case of failure, Messrs. *Williams* and *Minister* who may be at *New*

the KENT and SUSSEX Association, comprising 19 churches, at Ashford, Kent, the 2nd and 3rd of June last.

Tuesday afternoon, 3 o'clock. Brother Broudy began in prayer; brother Cramp was chosen Moderator, and brother Rogers Secretary. The Rules of the Association were read; and the Letter from the Associated churches, which excited emotions of joy and sorrow: the means of Grace in general well attended, and ordinances duly administered; and likewise is enjoyed in all churches, except one, where they are sorry to state that the enemy hath awfully sowed discord, may the God of peace richly bestow the blessing needed, and members of that Church receive what the spirit says to the churches, *Eph. iv, 31, 32. Col. 3. Eph. v, 21.* In several churches there has been a considerable increase, and some have been obliged to enlarge their meeting-houses. Sandhurst has been settled with a pastor, and a new meeting has been built and opened by a gentleman.atham has dismissed 12 Members to form a new Church at Werness, and Folkstone has lost by death a venerable and worthy member, who was a member of that church 66 years, 55 of which he has been in office among them. The Church at Brenchl, Kent, has been united as a branch of this association. The Moderator concluded in prayer.

Evening, vi. Brother Atwood prayed, brother Purdy preached from *1 Cor. xv, 5. Examine yourselves whether ye be in the faith.* Brother Bentlif concluded with prayer.

Wednesday at vi. The Brethren Clark and Kingsmill prayed, brother Broudy read the

circular Letter he had written, which was ordered to be printed.

10½. Brother Knott prayed, brother Gough preached from *Eph. i, 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* Brother Giles and Rogers concluded with prayer.

Afternoon, iii. Brother Gooding, of Lenham, (independant) prayed. The following question was discussed; "What are the nature, operation, and effects of unbelief in regenerate persons; with the most effectual antidotes?" and brother Stanger concluded with prayer.

Evening, vi. Brother Gates prayed; brother Smirley preached from *Isaiah xlv, 25. In the Lord shall all the seed of Israel be justified, and shall glory;* and brother Stanger concluded the meeting with prayer. Thus ended the thirty fourth association, the meetings were well attended, harmony pleasingly prevailed, the presence of Zion's Head crowned the various opportunities, and many anticipated the general association of the Church of the first-born which will never be broken up.

State of the churches the preceding year. Added, by baptism 94, letter 10, restored 3. Dismissed 22, excluded 15, died 23. Clear increase 47.

The next association is to be held at Wivelsfield, Sussex.

N. B. This meeting, for greater conveniency, will be held at Lingfield, near Wivelsfield, the first Tuesday and Wednesday in June, 1813. The brethren Broudy, Gates, and Bentlif to preach; or, in case of failure, brethren Atwood, Giles and Cramp.

Brother Cramp was appointed to write the circular letter.

The present state of the funds, for the support of the Baptist Mission, which God has so remarkably honoured, calls imperiously, to all those who love the cause of Christ, to help: it was therefore resolved that all the churches in this association be requested to make collections as soon as possible for that valuable institution. "Freely ye have received, freely give."

June 17. The Hants and Wilts association, held their second meeting this year at Salisbury. Mr. Buigin preached the preceding evening, from Levit. xxv. 9. *In the day of atonement shall ye make the trumpet sound throughout all your land.* After an early meeting for prayer, the public worship succeeded in the following order.—In the morning, Mr. Yarnold preached from Rom. v. 2 *And rejoice in the hope of the glory of God.* Mr. Millard in the afternoon, from Psalm cxxii. 6. *Pray for the peace of Jerusalem: they shall prosper that love thee.* In the evening, Mr. Giles from 1 Cor. xv. 52. *The last trump.* The brethren Saffery, Mursell, Lovegrove, Perry, Owers, Russell, and Early, conducted the devotional parts of the various services. A collection was made in aid of village preaching, and the business of the Association attended to during the intervals of preaching. The next association to be held at Forton, September 16. The brethren Owers, Bulgin, Saffery, and Giles to preach.

RELIGIOUS TOLERATION.

PROTEST

On the rejection of Lord Stanhope's Bill, in the House of Lords, on Friday, July 3.

Because the Toleration hitherto granted to Dissenters by law is incomplete, amounting to nothing

more than a partial and conditional exemption from penalties and persecutions, whereas the bill now rejected, by recognizing the right of private judgment in matters of conscience, would have placed religious liberty on its only true and legitimate basis.

Vassal Holland. Norfolk.
Stanhope. Lansdowne.

By the above Protest, our readers will learn that Lord Stanhope's Bill which we copied in our last, was thrown out, as was generally expected. The discussion of the subject, and the efforts of various bodies of Protestant Dissenters have so far prevailed, that the Ministry have brought in a bill "To repeal certain Acts, and amend other Acts, relating to religious worship and assemblies, and persons teaching or preaching therein," of which we can at present only give an abstract.

The preamble sets forth, that it is expedient that certain Acts of Parliament made in the reign of his late Majesty King Charles the Second, relating to Non-conformists, and Conventicles, should be repealed, and that the laws relating to certain Congregations and Assemblies for religious worship, and persons teaching, preaching, or officiating therein, and resorting thereto, should be amended.

1.—17 Car II c 2. 22 Car II c. 1. to be repealed. 2. All places of Religious Worship to be certified and registered. 3. Preachers in, and persons resorting to Religious Assemblies, registered under this Act, exempt from same penalties as persons taking oaths under the statute of William 4 Oath and Declarations to be taken by all Preachers, &c. when thereto required by a Magistrate. 5. No person to be compelled to go more than—miles 6. Any person may require a Justice of Peace to administer the oaths, &c. under this Act. 7. Justices shall give the parties a certificate of having made such oath. 8. Certain fee to be paid, and certificate conclusive evidence. 9. Teachers having taken the oaths, &c. exempt from offices, and from the Militia. 10. Penalty on falsely pretending to be a Preacher, and producing false certificate. 11. Doors of Religious Assemblies not to be bolted or barred 12. Penalty on disturbing Religious Assemblies.